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A SERMON

UPON THE WORD

MALT.

TO WHICH IS PREFIXED

The LIFE of the AUTHOR.

A

BRITISH MUSEUM

A

SERMON,

UPON THE WORD

MALT.

PREACHED

In the Stump of a hollow Tree;

BY THE

Rev. JOHN DOD, M. A.

AUTHOR OF THE

Remarkable and Approved SAYINGS.

TO WHICH IS PREFIXED,

A brief Account of the LIFE of the Author.

The Drunkard feels his Vitals waſte,
Yet drowns his Health to pleaſe his Taſte;
'Till all his active Pow'rs are loſt,
And fainting Life draws near the Duſt. WATTS.

Next to GOD's Throne his Spirit flies.
With Juſtice flaming in his Eyes
JEHOVAH frowns! bids Fiends his Soul confine,
Where all that dwell are drunk with Wrath Divine. ANON.

Who hath Wo, who hath Sorrow, who hath Contentions, who hath Babbling, who hath Wounds without Cauſe, who hath Redneſs of Eyes? They that tarry long at the Wine. Prov. xxiii. 29, 30.

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M.DCCL.XXVII.

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BRITISH MUSEUM

THE LIFE OF THE Reverend JOHN DOD.

THE Reverend JOHN DOD was born in the year 1549, at Shotlidge, near Malpas, in Cheſhire; his *parents* had an eſtate of one hundred marks a year, which went to the *eldeſt* brother; this John was the youngeſt of ſeventeen. He was ſent to Weſtcheſter ſchool, and when he was about fourteen years old, was diſpoſed of to Jeſus College, Cambridge, where he was choſen firſt ſcholar, and afterwards fellow in that college, where he remained near *ſixteen years*. The manner of his converſion was as follows;—

Being

Being accuſed by the *Steward* of the college to the *Maſter*, for the non-payment of a conſiderable ſum of money due for one of his *pupils*, which Mr. DOD had paid, but it had been neglected to be ſet down, there aroſe a hot diſpute between them, and Mr. DOD was *ſo grieved* at the *thoughts* of being counted *diſhoneſt*, that he fell ſick of a *violent fever*, ſo that his life was looked upon to be in danger.

All his ſorrow, as yet, was worldly, (as himſelf ſaid) he neither did, nor knew how to pray, 'till the LORD impreſt upon his heart thoſe words, Rom. vii. 14. *The Law is ſpiritual but I am carnal, ſold under ſin.* His ſins then came upon him like armed men, and the tide of his thoughts were turned; he now left off thinking how he was wronged, and ſeriouſly conſidered how he had offended his Maker, was humbled before GOD, and earneſtly beſought Him to grant pardon and peace in JESUS CHRIST; but for ſome time found no comfort, yet was *kept* ſtill *ſeeking* the LORD; who at laſt, according to his promiſe,* was found of Him, and gave him to ſee *his full ſalvation*, in the death of the Redeemer.

He then deſired his accuſer to come to him, and told him, that though he had accounted him his *great* enemy, he now acknowledged him to be his *good* friend, for that he was the inſtrument of bringing his ſoul to GOD.

* Matt. vii. 7.

After-

Afterwards, (by Divine Providence) this man remembered that Mr. DOD had paid him the money, and acknowledged the wrong he had done him, endeavouring all he could to clear his character; and Mr. DOD afterwards declared, he had not a more faithful *friend* in all the college, during his abode there, than this man.

When he had been some years Master of Arts, he was appointed to oppose the Philosophy Act, at the Commencement, which he did with great approbation; insomuch, that it was desired he should dispute again, the next Commencement; but that he avoided. He was so *facetiously solid*, that the Oxford Divines who were present, courted him home with them, and would have planted him in their University, which he also declined.

Dr. Fulk, Dr. Chaderdon, Dr. Whitaker, and some others who frequently met to expound the Scriptures, from their respect to Mr. DOD, took him in among them. The whole Epistle to Hebrews was one part of the word of truth to which they attended.

While he continued Fellow of Jesus College, by the importunity of some godly people of Ely, he went weekly, and preached among them in that city, where his ministry was attended with peculiar success.

When

When he was about thirty years old, he removed to Hanwell, in Oxfordſhire, where he continued above twenty years, preaching twice every Sabbath; catechiſed in the afternoon; kept a Lecture conſtantly on Wedneſday, and was one of the five miniſters who carried on the Lecture at Banbury.

He gave himſelf much to Faſting and Prayer, and as his ſeed-time was painful, ſo his harveſt was gainful, many hundreds of ſouls being converted by his miniſtry.

While he was at Hanwell he had twelve children by his wife, formerly Anne Bound, daughter of Dr. Bound, and daughter-in-law to that worthy ſervant of CHRIST, Mr. Greenham, of Dry-Draighton, near Cambridge, who married Dr. Bound's widow. She was one that truly feared GOD.

After her death, he took to wife Mrs. Cleiton, of Stratford-Bow, who alſo was a godly woman. He was married to her by his friend Dr. Gouge.

While Mr. DOD lived at Hanwell, he met with many troubles from bad neighbours, both miniſters and people, who hated him, and did him all the hurt they could. He was often cited to the Biſhop's Courts, and dreadfully harraſſed by a number of enemies. Upon which account Mr. DOD took a journey to Draighton, to bemoan

moan himſelf to Mr. Greenham,* who, when he had heard him, ſaid *ſon, ſon, when affliction lieth heavy, ſin lieth light*; which anſwer Mr. DOD bleſſed GOD for; and ſaid, if Mr. Greenham had pitied him, as he expected, he had done him hurt, whereas this ſaying was of uſe to himſelf, and others with whom he converſed.

He was ſuſpended from his miniſtry at Hanwell, by Dr. Bridges, Biſhop of Oxford, and (ſuſpecting what would follow) the Sabbath before he went to the viſitation, he preached a Farewell Sermon from thoſe words, *I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.* The people attended with ſad countenances and weeping eyes.

Being driven from Hanwell, he preached at Fenni-Compton, in Warwickſhire; from thence he had a fair call to Cannon's Aſhby, in Northamptonſhire, where he lived quietly ſeveral years, preached over the whole prophecy of Daniel, with ſome other Scriptures.

Sir Eraſmus Dryden, and Mr. Cope, were his kind friends.

Upon a complaint made by Biſhop Neal to King James, he commanded Archbiſhop Abbot to ſilence him. Then he ceaſed for ſome time to preach publicly, yet he may be ſaid to preach

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* Probably, this might be the time when he preached this ſermon.

privately; and himself said he thought this part of his life was as useful as any.

He was sent for far and near to such as were wounded in spirit, to whom the LORD made him extensively useful. When he had thus spent some years, by the care and industry of Mr. Richard Knightly, of Preston, after the death of King James, he was allowed again to preach publicly, and settled at Fausley, in Northamptonshire, where he preached twice every LORD's Day; there he went over the Gospel of John, the Epistle to the Colossians, and other Scriptures.

He was a great wit, an excellent scholar, a profound Hebrician; and in one vacation taught that tongue to Mr. John Gregorie, that admirable linguist.

He was a most generous, charitable, humble, pious, spiritual, heavenly-minded, and much-beloved man; a plain, practical searching, fervent, evangelical preacher; a passive Non conformist, not loving any the worse for differing about ceremonies, but all the better for their unity of affections in grace and goodness.

Dr. Preston was his friend, and when near death, came to Preston a mile from where Mr. DOD lived, for the benefit of his conversation, to whom he was made very useful, prayed by him

him when he lay dying, and preached his funeral ſermon.

He had an excellent gift in ſimilitudes, which flowed freely and frequently from him. In preaching he always took great care to ſpeak to the meaneſt capacity, and feed the lambs of the flock. He ſtrove much to make men ſee their loſt condition clearly; and then (not wiſhing to keep them under terror) would largely open to them the promiſes and grace of CHRIST, according to the goſpel.

He ſpoke very diſtinctly, taking great care to ſhew the difference between babes in CHRIST, and hypocrites. He lived much by faith, both for ſpirituals and temporals; and very conſolatory, rendering religion the moſt ſweet and comfortable life, notwithſtanding ſufferings.

His preaching was of great uſe to the ignorant, as they could not but admire his method of making ſpiritual things plain to their underſtandings. His life and doctrine were ſo holy and ſpiritual, as to ſilence even deſperate oppoſers of religion; was very ſucceſsful in making peace, and apt in anſwering caſes of conſcience.

Being a noted Puritan, though he meddled not with ſtate matters, he was uſed ill by the King's cavaliers, who plundered his houſe, and would have taken his very ſheets, had he not put them under his [redacted] cuſhion, all which

 he

chair for a

he took patiently, calling to mind one of his old maxims, *Sanctified afflictions are ſpiritual promotions.*

During his laſt illneſs it pleaſed GOD to try him by grievous pains of the ſtranguary; but when he had any intermiſſions, he breathed out ſuch ſpeeches as were to the praiſe of GOD, and edification of others. He employed thoſe about him to read the Scriptures, which he expounded to them, and when his ſtrength was ſpent with ſpeaking he retired to prayer and meditation; when he felt his pains returning, he deſired his friends to pray that GOD would either give him deliverance or patience. A little before his death, he ſaid he had been wreſtling with Satan, who told him he never had preached, prayed, nor done any thing as he ought, either for manner or end; but he ſaid he had anſwered him from the example of the prodigal and the publican.

His faith and patience were increaſed and perfected by his ſufferings; he longed and thirſted to be with CHRIST; one of his laſt ſpeeches was, *I deſire to be diſſolved and be with CHRIST.* Soon after which he obtained a happy deliverance from *ſin* and *ſorrow.* and his ſpirit took flight to the realms of everlaſting bliſs, there to join with the glorified throng, in aſcribing ſalvation to GOD and the LAMB, for ever and ever.

He died *Anno Chriſti* 1645, aged 96 years, and was buried in Fauſtley church.

This account of Mr. DOD is as particular as the preſent deſign would admit of; thoſe who deſire further ſatisfaction may conſult the following books, from whence theſe anecdotes are collected.

Clarke's Martyrology.

Fuller's Worthies and Church Hiſtory.

Neal's Hiſtory of the Puritans.

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MR. DOD being for ſome time in a village near Cambridge, and having frequently obſerved the irregular behaviour of *ſome* of the *ſtudents* of the Univerſity, particularly exceſs in drinking, to which they were *greatly* addicted, took occaſion to explode ſuch practices in public from the pulpit.

It happened ſome time after this, ſeveral of theſe young ſparks riding out, met Mr. DOD on the road, they eſpied him ſome diſtance off, and *immediately* on firſt ſight of him, cried out,

"here comes father DOD! Now we'll have ſome ſport with the old man." Accordingly they conſulted each other, and *ſoon* reſolved in what manner they would divert themſelves on this occaſion, namely, by *compelling* him to preach them a Sermon in the ſtump of a hollow *tree*, that happened to be on the ſpot. Mr. DOD kept jogging on, little thinking of any *plot* forming againſt him, at length arrived where the *ſtudents* were waiting for *him*. The *compliments* at this *meeting* having paſſed, they enquired of the good *man* if the *report* they had heard of his having preached againſt *drunkenneſs* of late, was true; Mr. DOD replied, that perceiving the *prevalency* of ſuch *evils*, and *eſpecially* amongſt thoſe from whom *better* things might be expected, he *could not* diſpenſe with a delay in *reproving* the ſame, *conſiſtant with his public character as a Miniſter*; therefore he had inveighed againſt *a vice ſo very deteſtable in the ſight of GOD and all good men.*

The *collegians* then ſaid they had a favour to requeſt of him that he would *indulge* them with a Sermon from a *text* of *their own chuſing*. To this Mr. DOD replied in the *negative*, alledging it was *highly* unreaſonable to *require* a man, *publicly*, to deliver his ſentiments, upon any ſubject, without *firſt* giving him an *opportunity* to ruminate the ſame in his own thoughts in *private*; beſides, adds he, I am upon a journey, in purſuit of other concerns at preſent, therefore deſire you will lay aſide, and deſiſt from any further ſolici-

ſolicitations in this affair. To which the ſtudents anſwered "they were thoroughly perſuaded he was maſter of elocution, *never* at a loſs for matter upon *any* ſubject, that they could not *bear* the thoughts of a denial, and perhaps ſuch a *fair* opportunity might never again preſent itſelf.

Mr. DOD ſeeing himſelf thus beſet, replied; "Well, gentlemen, as you are thus *urgent* for my compliance, pray what is the *ſubject* I am to handle." They anſwered, "Sir, the word —M A L T;—and, for want of a better, here, Sir, is your pulpit; pointing to the ſtump of a hollow *tree* at hand.

Hereupon, the *venerable man* mounted the *roſtrum*, and addreſſed his hearers in the following manner:

BELOVED,

I AM a little man, come at a ſhort warning, —to deliver a brief diſcourſe—upon a ſmall ſubject,—to a thin congregation,—and from an unworthy pulpit.

Beloved, my text is

MALT.

Which cannot be divided into words, it being but one; nor into ſyllables, it being but one; therefore, of neceſſity, I muſt reduce it into letters, which I find to be theſe;

M.——A.——L.——T.

M—my beloved, is Moral.

A—is Allegorical.

L—is Litteral.

AND

T—is Theological.

The

The moral is ſet forth to teach you drunkards good manners; therefore,

M—my Maſters

A—All of you

L—Liſten

T—to my Text.

The allegorical is when one thing is ſpoken, and another is intended; the thing expreſſed is MALT; the thing ſignified is the oil of MALT, which you Bacchanals make

M—your Meat,

A—your Apparel,

L—your Liberty,

AND

T—your Text.

The litteral is according to the letter

M—Much

A—Ale,

L—Little

T—Thrift,

The theological is according to the effects it produces, which I find to consist of two kinds.

THE

First, Respects this life.

THE

Second, That which is to come.

The effects it produces in this world, are

in some,

M—Murder,

in others,

A—Adultery,

in all,

L—Licentious Lives,

in many

T—Treason.

The effects consequent in the world to come, are,

M—Misery,

M—Miſery,

A—Anguiſh,

L—Lamentation,

T—Torment.

Thus, ſirs, having briefly opened and explained my *ſhort* text, give me leave to make a little uſe and improvement of the foregoing.

AND

Firſt, by way of exhortation,

M—my Maſters

A—All of you

L—Leave off

T—Tippling.

OR,

Secondly, by way of commination,

M—my Maſters

A—All of you

L—Look for

T—Torment,

Now

Now to wind up the whole and draw to a close take with you the characteriſtic of a drunkard.

A drunkard is the annoyance of modeſty.

The ſpoil of civility.

His own ſhame.

His wife's ſorrow.

His children's curſe.

His neighbour's ſcoff.

The alehouſe man's benefactor.

The devil's drudge.

A *walking* ſwill-bowl.

The picture of a beaſt.

And, monſter of a man.

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FINIS.